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PHILIATROS,

OR,

The Copie of an

Epistle, wherein sundry fitting
Considerations are propos-
ed to a young Student
of Physicke.

Worthy the Consideration
of all sorts of people.

Prologum Ecclus. 38. 6.
God gave unto Men Knowledge, that he might
be glorified in his wonderfull workes.



AT LONDON,
Printed by W. White, dwelling
in Cow-lane. 1615.

PHILIPPA TROUS

OR

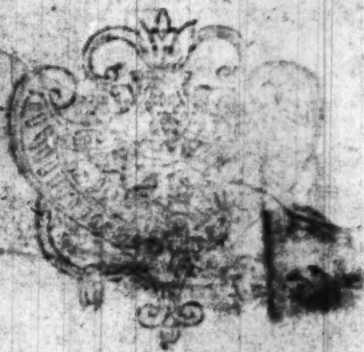
The Copie of an

Epistle wherein sundry things
Constitutions are proposed
and to a young student
of the law

Written by the Constitution
of all sorts of people.

Edwards. 3. 8. 6.

God gives unto Men Knowledge that he might
be glorified in his workes.



AT LONDON,

Printed by W. I. N. M. dwelling
in Cornhill. 1617.

The Copic of an

Epistle, wherein sundry sit-
ting Considerations are

propounded to a young
Student of Physicke.

SECTION. I.



Hth thou (kinde Puple) be-
red my Information in a Re-
die so full of Daze and Con-
trouersie: As it is not a-
gainst Dutie so to desire;
so, I feare, it is not in my
Power to performe so reasonable a Request.
My Reason: Principles in Physicke are not
agreed on (a thing that caused Pliny to com-
plaine) no more then Principles of Diuinitie.

For as the Protestant (in Religion) hath
his, and the Papist his, (as for Brownist, Ana-
baptist, Familist, they bee but mungrell
Schismatickes) so, in Physicke, Galen the
Greeke hath his grounds, the Arabian his,
and Paracellus the Germane, his. And as

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the sorts of Divines intence the Divine
Scriptures for their ground: so, all the Sects
of Predestiners, will needes that Hippocrates
is their Father. But as the Religious fly-
ing to the Bible, doe not only differ about the
number of Books which make up that one sa-
cred Booke; or at least doe contend about the
Text reading: so, the others, do not onely call
into question, which be the Bookes of Hip-
pocrates; but also, whether these, or other
wordes be his. Which Scruples, haue not
onely of late, but also of old been set a foote, by
laborious Galen, while hee writ Commenta-
ries vpon him: sometimes scrupling, some-
times referring Tracts, Sections, Appa-
ritimes, Wordes; as written by an other Hip-
pocrates, or by Polybus, or by some other.

Whereupon hath followed a libertie of raising
Opinions. And to speake a little of this Art;
some haue taught, that vnder the Moone there
be 4 Elements (Fire, Ayre, Water, Earth)
whereof atleastly two may consist. Others re-
iect that of Fire (supposed betwene the Moone
and the Ayre) howsoever in any time, they af-
firm that the Heavens themselves be Fire:
and this both Pliny of old seeme to teach. And
of late, Scribanius in his Physickes, with
Doctor Bright his continuance vpon it. The

Chy

to a young Student of Physicke.

Chymists againe gaine say such Elements to be 4 matter whereof the Earthly body consisteth, propounding in stead thereof, Salt, Sulphur, and Mercury: And these 3. they present to the Eye, upon separation made by the art of Fire. And as Motion is held the cause of Life, so, Copernicus and his Sect will, that the Earth continually maketh rotation (howsoever with- in the same Circle) beholding the Starres more or lesse, accordingly as she turneth to- wards, or from their station or standing. Others (almost all) do teach, that the Earth is fixed, and that the Heavens doe move a- round the Earth; thinking (besides their Na- tural reasons) that the holy Scriptures doe evidently teach so. And yet this common re- ceived Opinion, is of some Almanacke maker, termed, Old and vsuall dotage. But the other (forsooth) he teacheth Aletheiticall.

Four Humors have run as currant in man- kind, whereupon arose the 4. Complexions) Blood, Phlegme, Choler, Melancholy. Now, all are called into question saving Blood: see- ing Humor (as some define it) is a liquid Body contained in the hollownesse of the parts, as matter destined to the nourish- ment of the said parts. Whereas they labour to move Phlegme, Choler, and Melancholy

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to be plaine Excrements leuered from the
Blood.

And as Health usually hath passed for an
Effect arising from the due Temperament
and proportion of the saue Qualities (Hotte,
Colde, Moyst, Dry) & the Disease from their
distemper: so, what is in Schooles more deri-
ed of diuers: as if Abstracts were enforced,
neglecting the Concrete; I meane, naked
Qualities without a Substance.

These things being rem of many, I repent
not, for deterring you from the studie (which
Iuine Siracides in his 38. Chapter hath ho-
noured, and after a sort inuoluted for Diuines;
and no lesse attributed by the learned Hea-
ren, who therefore pronounced Esculapius
kind of God) but for diuining you to a nar-
rower inquirie after Nature and her workes;
which be more secret then young Students
first, doe imagine; or auncient Scholers
hemselfes can easily breake through: For,
whereas Plato in Alcibiade saith: Hee kno-
weth, which findeth; hee findeth, which see-
keth; and hee seeketh, that thinketh him-
selfe to be ignorant. These his wordes, I will
our purpose turne backward, thus: Wee
that thinketh himselfe to be ignorant, doth
seeke; hee that seeketh, findeth; and hee that

to a young Student of Physicks.

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knoweth, hath knowledge. For hee bee not
knowledge, hee could not acknowledge what
he knoweth. And most true it is that

SECTION 2.

Even as the Works of God, are known
to God from the very Beginning; so, be
they works of Mercy, or of Judgement,
God hath an hand in them, as the Apostle
saith for his Glory. But in all this, man
can take no Comfort, otherwise then he seek
Gods glory in his Works. Which if he
will doe, hee must in the first place (with Se-
riosity) labour to know this one thing, name-
ly, That hee knowes nothing. For beleeve
that triviale speech, hee is of Marcellus Fic-
cina (in the argument upon his Apologie) in-
troduced, saying thus, In the Naturall light
I know not the things themselves by the
very manner of Affirming, for such know-
ledge is proper to GOD, who comprehen-
deth the Natures themselves, and the Cau-
ses of their Natures, seeing himselfe ha-
ve made them. Notwithstanding, I know
my things (saith hee) by a certaine manner
of Denying, as that God is not a Body.

So

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Soule is not Mortall, &c. As for deliuerance
at it, sometimes Affirmatiuely, hee con-
fesseth that to be not from his Demou, but
from God, who then lift vp his minde beyond
that was Ordinarie. And wherein is such
embalment of our selues, contrary to the
posse: when as he teacheth, that Hee which
will be a Wise man, must become a Fools; namely,
his eyes. And thus hee saith, that
Man can be made higher of our selues, if
he call to minde, that hee ofore was cre-
ated Good, and very Good; (and as the
Scripture also importeth, Pure, and very
pure, before the entrance of sinne, all became
vill, and very vill, Soule, and very soule,
and therefore I maintaine not, that sundry
philosophers haue taught, that euery Roman,
Persian, and euery Arabian, Deserues
Sundry other Cuts, Sinne introduced
into our Senses from seeing
things rightly, it is to him in the Whol-
l, which saw men walking, but as Trees.
like to the Schoole of late, who so per-
suading people, that God the Father behol-
ing the Apostall in Christ, did not as all see
him in them (and therefore I need not
be perswaded to the point, by seeing his
people look through a Glass of Saint Chrysostome,

whose eyes all things (of what colour so-
ever) thus appeare Red, or blew; that is, other-
wise then they were in truth. Which mis-
take in the sense (that I say nothing of that
scholers mis-application) occasioneth a mis-
report of things. And so the world is full of
ignorance, full of mis-reports: even some-
times from men otherwise of worthy respect;
as may appeare in Plinye, Albertus Magnus,
and others.

SECTION. 3.

NO man can worke well, whom God in
mercy sendeth not to a people: For
even Iudas Iscariot was sent in mercy
to the people, preaching, casting out
Devils, curing, so well as his fellow Apo-
stles. And therefore it behooveth you to try,
whether God suggest you to this Studie, that
hereafterwards you may with comfort, fall vnto
the practise.

And as such tryall must be taken from an
aptitude thereto, in respect of Naturall and
Artificiall endowments fitting so Honoura-
ble a Calling (for heere, Nature and Art must
be a Physitian be not marred in the ma-

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King) so, you are to be suspicious of your own
Judgement; and therefore to referre the
Case, first to God by often Prayer: Secondly,
to the Report of others that be of Judge-
ment: Thirdly, to a conscientious search
your selfe, how you principally doe aime at
his Glory, whom Siracides calleth, The Cre-
ator of Medecine.

And because the Clawse of that old Hexa-
meter (*Da Galenus opes*) hath begotten in too
many lumpish Saturnines and desperate Mar-
tialistes, a desire to practise Medecine, and that
principally for their owne turnes your State
hath well provided against such euill. First,
by a generall Inhibition: Secondly, by a spe-
ciall Dispensation. In the first place, *Statu-
tum est*, it is edacted, that none practise with-
out License, &c. Secondly, it is provided
" Notwithstanding, That any person being the
" Kings subiect, (having knowledge and experi-
" ence of the nature of Hearbes, Rootes, and
" Waters, or of the operation of the same, by
" Speculation or Practise, within any parts of
" the Kings dominions) to practise, vse, and
" minister, in, and to any outward Soore, An-
" come, Wounds, Apollumations, outward
" Swelling, or Disease, any Hearbe, or Hearbs,
" Oynments, Batches, Pulveres, and Implat-

to a young Student in Physicke.

According to their cunning, experience,
knowledge, in any of the Diseases, Sores,
Maladies before sayd, and all other like
the same; or Dyukies for the Stone, or
strangurie, or Agues, without trouble or
paine. 24. H. 8. B.

For both this Dispensation any thing at
all belong to persons that be Ignorant, either
of such specified Diseases, or yet of their
Cures: For as the Law-makers considered
(as to mee it seemeth) that it should many
times be hurtful, to vntoe every Subject, in
every case of Disease to seeke vnto, and to stay
on a licensed Doctor; so, yet withall, they
woulde intimate such persons as haue know-
ledge and Experience for the cure of such
Chirurgicall and Physicall maladies. And
what is this (to vse Reusnerus his tytles) to
Mopsus and Danus: or, as we vse to speake,
to blinde Tub, or Mother Midnight, which
 stumble on a Cure by chaunce: or for that
Nature her selfe was strong enough to cure
her selfe, without any good thee could attract
out of their vntie Medecine. Howsoeuer
sometimes (as my selfe heard an old Woman)
they tell people, that they haue receiued the
gift of Healing of our Lady. Or they tooke
by vertue of the Planet they were borne vnder.

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betwixt as one lately in myne hearing affirmed
at Westminster.

"And is it a Shame of our Land to winke at
such unlicensed-ones? I would that were all
for wile-people will soone annoy them. But
what if one carry a License in his Pocket (as
I shalke not how the diuell he got it) that will
ministrer out of his malice, to the beggering of
killing of such as be stomackerers for Religion,
or other causes? Or for a summe of Money
will be hyed (with a pill, potion, or Tisane)
to remooue an Heape (it may be a Prince)
out of the way for introducing a Traytor?
The dreadfull hand of God, and the feruent
prayers of the Church, be alwayes against
such. Amen.

SECTION. 4.

OUre and besides, remember louing
Scholer, that in this worke, you apply
your selfe to Nature, or (as Chymistes
speake) to the Ballonne of Nature,
whom Doctor Serapine (in his *Index Medice
sine Philosophia*) acknowledgeth, The Foundation
of all Medecine, and of all Diseases the very
sole Medicament, which meeting with some

Medicines, is to be assisted with the Physicians
Medicine, which he conscientiously & running
is to apply, as an helper of that *Immortal*
Medicine, as Hippocrates doth stile it: for like
will repaire to like, and be aydfull to the same
that is, to sustaine health against the con-
stant assaults of Corruption, too neere a
Companion with the seed of Nature, since
Time (the Harbinger of Death) arrester the
Body of mankind.

How it were to be wished (saying that wee
are unworthy, and happily unwise to wish)
that we could finde out indeed, some one Ca-
tholique Medicine; that is, such a Medicine
as in all cases might furnish that Seede of
Saluum, with hability against all sorts of
Diseases. Such Catholique and vniuersall
Medicines I haue read of (as the Quintes-
sence of Gold, or of Honey, or of Rosa solis)
but could neuer finde, nor can beleue them to
bee. My Reason: Then our studie of Phy-
sicke were at an end; wee might all goe play,
and the residue of Animals, Vegetals, Mine-
rals, not vled in that Medicine, might be roo-
ted out of the Earth and Waters, as idle and
needlesse in Physicke.

And if it be true that Seuerine sayth, name-
ly, That in our age there ariseth a new troope
of

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of Diseases, vpon whom the auncient Remedies will not worke, (*Ita ut Paradoxj morbi paradoxos Medicos pepererit*) then let vs wonder at the Lords Largesse, who for varietie of Diseases, hath created varietie of Medicines, and causeth Symples in their transplantation, to answers vnto the new-tricks of old Diseases; as if in the one and the other, there were some new Creation. But if Salomon saye, then I dare say, that, There is no new thing vnder the Sunne. Howsoever by putting vpon them new Tinctures (as Women doe old-new fashions) they may seeme new. Or else by transportation (as befell the Indian Pocke brought into these parts) they may vnto the people be new, to whom new they be transported.

SECTION. 5.

Consider also, how that Man vpon whom the Physitian worketh, is a world of wonder in himselfe, as the expert Anathomist can lecture vnto vs. Wea, let but Mundinus cut vp his head, and behold a wonderfull Tabernacle (resembling that of Moses) with varietie of Skinned conering from iniurie of weather

with, with Windows for light, Loops
and Porticoes, not onely for taking in
the Ayre, but also for expulsi^on of Exce-
sses. And being once within, behold Court
upon Court, with their Partition-walls; and
within the In-most Court (where the Ark
of Presence and Sense is) Curtaines more
fine then Needle-worke of Cherubim, and
Chambers more secret, then ever were in
Salomons Temple.

Here if the Eye complaine, the whole Head
takes up his case. And in respect of Brother-
ly communion betweene the Head and Infe-
rior partes, the whole Body makes it her
Cause. Whereupon it was, that Socrates in
and unto Charmides, sayd thus: One cannot
cure the Head alone, as often thou hast
heard of expert Physitians. Who as often as
any one shall aske their counsaile for the
griefe of the Eyes, doe say, that they cannot
Medecine their Eyes, except first they Me-
decine the Head. As also, that the Head
cannot be cured, without Medecining the
whole Body. So farre hee.

Yea, let but the little Toe be wounded, in-
flamed, or with some foraigne Guttaes or hu-
merall drops be surcharged, and loe, presently
it puts up a Petition to the Superiour, be-
ginning,

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gining, continuing, and ending, with Pite-
fully complayning. And because of Union
with all the parts, Behold, the Head layeth
vnto Heart, all the Members are grieved, and
all labour to remedie that griefe. Where
now a Preacher, I should not let this con-
sideration passe, till I checked a great part of
the Politique body of people, for being (too
commonly) as senselesse and carelesse, as the
Naturall Body is sensefull and carefull: But
I leaue that Cheame to him that is charged
with the soules of Gods people.

But to flip over the Body with his visible
parts (Skin, Flesh, Arteryes, Muscles,
Nepnes, Lymaments, Humours, Bones, &c.)
what will you say to the Powers (as the
Greekes speake) or Faculties (as the Latines
tearme them) which act and worke vpon the
Body and his parts? It is one and the same
Power (or Spirit) that worketh diuersly vpon
the parts, accordingly as the parts stand af-
fected towards it; like as one and the selfe-
same Sunne acteth vpon Flesh, Clay, Wax,
diuersly: Or hath the Braine his facultie
which they tearme Animall, working by the
Sinetwes: The Heart his, which they tearme
Virall, to whom it is attributed the Pulse-
motion by Arterie, &c. And the Liuer his,
which

which is termed Naturall, working by the
 Heynes: Heere is a Spirituall world for
 you to worke vpon; Specially when you shall
 make search after all in Man, and how any
 thing in him cometh to take hurt, Mediatly
 or Immediatly; and how farre the bounds of
 that Infirmitie stretch in his kind: That
 accordingly the Medecine may meete with
 him in his season. For Hippocrates in his
 Aphorismes will tell you, that there is some-
 time, wherein some Euill is not to be moued;
 because it cannot without further euill be then
 remoued.

SECTION. 6.

How yet shall you be more imployde,
 when comming vnto Diseases, you
 shall (to speake Spagirically) finde in
 this earth of Man, Hemlocks, Hen-
 banes, Nettles, Handrakes, Poppies,
 Wolf-banes; and what hurtfull Weede not?
 For the Parent-earth wee tread on, was
 (through the Curse) neuer more plagued with
 Weeds at the first hand noysome, then Mans
 earthly-body with varietie of noysome Dis-
 eases.

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And I pray you, how can the Earth, Water, Ayre, be full of the Curse (witnesse the Diseases in Vegetals and Animals in Earth and in Water) and notwithstanding, our Bodies be free from it? Doe we not in our drawing of breath, eating, drinking, cloathing, take into our Bodies the fruite of that Curse; for Corruption, can but beget Corruption?

Hereupon it is, that Hippocrates and all, doe vnto the foure Quarters of the yeare, as also to the Climate and severall Ages of man, attribute Diseases, as at such time, and in such place, more ready to blossome and put out; howsoever the seedes of these Diseases did a fore remaine in Man, wanting the occasion and meanes of sprouting, much more of coming to an head. To say nothing of Hereditarie Diseases, which beginning in Parents, are traduced to their Children, and from them to others againe, and againe, except the seed of that Disease meane time be worne out, hauing fulfilled his predestinated period.

For the better understanding then of Diseases, (their Number, Nature, Place, &c.) shall I tell you, that you must diligently search into humaine Excrements (euen that of the Head, Eares, Eyes, Mouth, Arteries, Pittes, Groyne; but specially, that which passeth

to a young Student in Physicke.

passeth by Stoole and Urine) you must needs
use it. And to humble your selfe hereto, it shall
bring vnto you Peace with God, and honour
with Man: seeing herein lyeth knowledge,
and safety of proceeding. For, to vse Doctors
Records Sinnele (but yet a little more largely,
for he applyeth it onely to Urine) as we come
to know what Pettals of Minerals are in the
Vaines of the Earth, by the Water that com-
meth out of the Earth, hauing receiued a
Touch and Tincture from them: Euen so by
these Excrementes thrust out by Nature, we
come to know how it fareth with Man in-
wardly. For an Urine, I remit you to the
Commentaries of Reusuerus vpon D. Iodo-
cus Wilichius *De Vrinarum probationibus*.
Touching the other Excrementes, I know not
how Nicenesse hath put them to silence; euen
as a bastardly Bashfulnesse causeth too many
(comming to Physitian with an Urine, either
to keep the botheome away; or to make a false
Relation of Excrementes; to the mocking of
the Physitian, and the murdering of the Dis-
eased. But let them looke to that, as they will
stand before the God of truth with comfort.

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SECTION. 7.



I N I (louing Scholer) to
leane? Then let mee leane
off the remembrance of my
Name. It shall no be suffi-
cient for you to study Man,
(a pittious Subiect of la-
mentable Diseases) but you must also fall vp-
on the two great Gloabes of the World: the
Superiour contayning the Heauens and the
Ayre; and the Inferiour contayning the Wa-
ter, and the Earth.

The Superiour being Actiue or Agent to
the Inferiour, (whether we respect Gloabe
vpon Gloabe, or Element vpon Element) you
shall haue occasion thoroughly to search into
the Predicaments of Relation, Action, Pas-
sion; which with great pleasure, will necessa-
rily fetch in a Consideration of all their sel-
lowes: For as Senerine could say, That all
the predicaments were rather to be placed in
a Disease, then a Disease in some one Predica-
ment; so, it is impossible to conceiue Relatiues
to our purpose, without due knowledge of
their Substance, Quantity, Quality, &c. For
here

to a young Student of Physicke. 10

here what haue wee to doe with Abstracts, or
naked termes without the Concrete?

In the vpper part of the vpper Globe
(namely, the heauens) what a golden Booke
haue you to reade in? Sphere vpon sphere,
as leafe vpon leafe. Starre vpon Starre, as
Letter vpon letter, Capitall and Common.
Happie (and an heauenly wight) is hee, that
heere can spell, put together, and reade the
meaning of God. For neuer can my soule
thinke, but that the sad wisdome of God tou-
ching his naturall worke, is there to be reade
and sound out worth all admiration. Where-
in if the Heathen hath farre excelled vs (as
Noah, Abram, Iob, Moses, Salomon farre
excelled them) it is because wee without them
shoulde not bee perfect and so humbled in our
Ignorance.

If we call to minde but that which all know,
namely, how the Sunne drawing neere vn-
to vs, doeth quicken Animalcula, and all
Earth-growth that before lay dead. And of
the other hand, how her departure aloofe, ca-
rieth life away vnto the other Hemisphere,
leauing many of our Creatures to fall into a
dead-sleepe, till shee approach herely againe
vnto vs. Or if we but remember that which is
familiar with the Husbandmen, & Gardiners,
what

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What power the Moone hath ouer many seeds, quickning, killing, altering kindes, colours, fashions, &c. Or consult with Sea-men what power shee hath in and vpon the waters, wee may well thinke that so many Heauens and so infinite number of Starres (and all created for man) doe require more then an ordinary Contemplation of vs. But no more of that, least the blinde Sectaries reprocue mee: who by a Ladder of their owne beeing (as Constantine sayd to Acesias) are clyming vp to Heauen.

Touching the manifold intwapped Motion of the Heauens, the position of Starres, their Aspects amongst themselves as also vnto the Earth, I suppose you vnderstand better then my selfe: Onely take this with you, that all that knowledge is pleasure without profit (for Cornelius Drebell his perpetuall Motion will demonstrate all that) but strive to finde out the Effects of such Motion, and their Aspects vpon the Inferiour Globe, (Waters and Earth) and principally vpon Man. That I say not, that some Starres doe in a speciall sort aspect some Herbes before others, some Animals before their fellows.

Touching the ayre (the second part of the superiour Globe, & therfore also of Moses called

Sham-

To a young Student of Physicke.

II

Shewmays, Heavens) what strange Meteors
are daily there begetting, and begotten by the
Stars; First, attracting Matter from the
lower Globe, and then Acting upon it varia-
bly. But all this you finde in this famous
Aristotle. Onely add a further scrutinie after
the Effects such Meteors haue upon our In-
feriour globe (seeing by Consequent we must
partake of the same) you shall finde much
difference betweene the Effects of fire Me-
teors (simple or mixt) and such as be waterie
and of variable nature. And yet all Premon-
itions of cases here below.

SECTION. 3.

Looke not yet so upward, as meane time
you stumble and tumble downe-ward.
The Contemplation of the Inferiour
Globe is much and large: and it is (in
mine Opinion) vnto the vpper Globe, but as
the Egge couered by the Pen, or the Female
by the Male.

For the Seas, Waters, and Content
(strange and infinite, not lesse then vpon the
Land) I referre you to Aristotle and Gesner.
For in mine olde age my stomacke brooked
B 4

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not these waters. I spelled the word Oke long since, and then I purged my Gall. But for all that, the Sea-creatures are welcome vnto me, from the Carbs-eyes to the Manni-raes bones. But thereby lyeth a Tale, which I leaue you to long for, seeing it is a secret of the Water.

As for the Earth, where will you begin your studie? with the varietie of her owne lump, or with the fruites in it, or vpon it? Her lump is here of one colour, there of another; witnesse (besides our common Earths) Creets, Creta, and his opposite, Pignitis, Terra Samia, Terra Lemnia, Ampelitis, Bolus Armenus, &c. This will glue, that will attract, the most dry, none vnfruitfull. For where wee carpeeth little commoditie aboue Board, there vnder-hatche, wee hath her precious Mineralls. And were it not so, ourmen would not so easily aduenture to teare by the bowels, and to cut asunder the veines of Grandame Earth in the Indies.

Whatsoever you studie, her Herbes must not bee vnstudied (no not the Nettle) so vnworthily extolled of the Physitian Phantias) seeing Ecclesiasticus will tell you, that the Lord hath created (*Ek ge's pharmaca*) of the Earth, the things that bee medecynable. For I am
farre

farre from liking, that a Medecine should bee written within the Booke, whose Simples the Physitian knows not without booke except in the Assembly, hee will giue the upper hand to his Apothecary.

And Lord hee bee blessed in all his works, what a Garden hath hee planted vpon the face of the Earth! Our Countrey Herbarist Master Gerarde (as may be summed in his Catalogue) had in his Garden, one thousand, fittie and two sorts of Earth-growethes. But what are they to these which our soyle doth, and will entertaine, to say nothing of the Exotickall? O the Number, the Nature, the feature of his Workes appertaining to this Catholique Garden! And this, O the goodnesse of God, that hath cast all these at the foote of man, giuing him authoritie to vse them. And who must finde out the Wisedome and Goodnesse in them, if not the Physitian (Natures man) set apart for that Studie?

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SECTION. 9.

And heere let me without offence to any side, bowe the knee befoze Galen, and Paracelsus; the first an Heathen, the second a Christian; both indefatigable in the search of Nature, howsoever in the forme of managing that Worke, they were much unlike. And what marvellie though unlike? When as Galen in the beginning of the day betwes off the rough, and Paracelsus in the after-noonne, endeuoureth to plaine it. And is Wit and Art in vs dead, that wee can adde nothing? I beleue otherwise. Not onely because in our owne Partile wee often finde a neerer way to the wood; but also, for that Daniel foretelleth how many in the last times running too and fro, should thereby multiply Science. And haue we not daily a taste of that trueth in all kinde of knowledge, by how much the more Nauigation increaseth?

And howsoever (respecting bare necessitie) it may be very right, which Doctor Timothie Bright hath learnedly concluded in a little Tract, namely, that God in his prouidence hath giuen to euery nation, domestick simples sufficient

insufficient for their owne griefes, (and then vn-
to Great Britaine, I am sure, an heap of suf-
ficiency, I would they were aswell studied)
yet, that letteth not, but that one Nation may
communicate with another in the vse of the
Creature, And who rather then a Christian,
who best can in the knowledge and vse thereof,
ascribe due praise to the Creator. Meane time
let vs not neglect these Medecines, which
meet vs in our fieldes; least the Rebuke fall
vpon vs, which Pliny (in l. 24. c. 1.) casteth on
the Romanes; namely, That a little vicer can-
not bee cured, till a Medecine bee brought
from the red Sea. For hee there sayth; that,
The poorest man dayly suppereth with mede-
cinable Remedies.

For Inquirie into herbes, it is fitting to
knowe them, not onely, *Quoad proximum*, as
wee see them and taste them (for so wee may
deceiue our selues, but also, and that more
principally, *Quoad Intimum*, as they bee in
themselves. And so wee shall finde, that some
sweet things purge, & *è contra*, that some
bitter things purge not. That Rheubarbe
both in him a Power to binde so well as to
purge. That Hemlocke and Opium haue an
hot odour (as Odours be granted of *Quersita-
nus* to be hot) and yet Narcoticall, at a dead
venue.

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benumbing Nature, which the most doe attribute unto Cold. In these and a thousand the like (to say nothing of the distillate, whether vinegar be hot or colde) the externall impression or Complexion, deceiveth meere Empiricks: even as that their opinion (*Vbi dolor ibi morbus*) doth make them presently to apply all Medicine to the grieved place (supposing all cause of that paine to be in that place) when as the cause is more hid, and more remote, and needeth a further inquirie. For our readers helpe therein, we are much beholden to the Art of Chymistrie, whom M. Stephen Bredwell (in his Epistle to Gerards Herball) feareth not to terme. The most noble Instrument of Naturall knowledges.

SECTION. 10.

PUt then of Gloues and Cuffes, for you must to the fire, and happily to the fiery Furnance. If fire seuer Metals, it can more easily seuer in an Herbe, what is heterogeniall and differing in Nature. Common distillation, yea, the Cookes Ordinary boylings doe manifest that. But further Art sheweth more; yea, so much, as one well saith, that

that The reason of man, without the light of the furnace, would neuer have reached vnto it. For heere in your Glasse, Earth will bee turned into water, water conuerted into ayre, and Ayre into fyre. Then downe againe, fyre condensed, turned into Ayre. Ayre thicken conuerting into water, and water made grosse, become Earth. And betweene enery working, many things worthy admiration.

Here you shall meete with a pure Ethereall Mercury as ready to fly, as he whom the Poets sayne to trudge between Iupiter & Pluto. And here you find his Opposite Earth-salt, together with his *Medium*, or a thirde substance, by whom the sayd Extremes are coupled by his Oylie nature, and this they terme Sulphur. Nor is there any Creature which in this Chymical separation, admitteth not these three; though with wonderfull difference of Quantitie and Qualitis. Besides which there remaineth nothing sauing the *Terra damnata*, a meere Retectanum.

What then, must euery Medicine be fetcht out of the Furnace? No, no more then all Aliment must bee fetcht out of the Duen, or from the spit, or Caldron. And this not onely Paracelsus teacheth the formes of Receipts, sayde downe in sundry of his Treatises, but Scuerin

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Seuerine, Querfirane, and all others of iudgement, do teach it with iudgement. Onely this I must tell you withall; that so they do in cases onely outward: or if inward, then in their opinion, but very superficially and not Radicall.

Now touching Chymicall phisicke (whether prepared out of Animalls, or V egetalls, or Mineralls) provided it bee freed from his Impurities (which many vnable, or vnwilling to doe, haue brought thereby that worthy Arte into Obloquie) who can otherwise thinke, but that by his puritie and Subtiltie, hee will sooner finde roote and bzaunch of a hidden disease; then that Medecine which is moze grosse, and impeded with cruditie and corruption? And heereupon it is, that euery Expert and Conscionable Galenist, hath an eye to his Preparations, for freeing them of all such corruption, as in his iudgement hee thinketh fitting. And heereupon in some places, the Maiestrate hath appointed the Physicians once by the yeere, to enter into their Apothecarie shoppes, to examine their Drugs, and to cast out their dregs. One such cleansing of our Shoppes, would (I am afraid) cleanse the most Shoppes of all, and leaue behinde nothing but emptie Boxes, for Vice to breed in.

S E C T.

SECTION. II.

Here let me not forget to tell you, that for Ointments, Cerates, and Implants, it oftentimes falleth out, that Bathes, or Fomentes are with farre better successe to bee applyed. And this, for opening the Pores, prouoking of sweat; maturing, digesting, dispersing of Humour, and for the euaporization of feculent Spirits.

Now, of Bathes, some be Naturall, some Artificiall: The naturall bee such waters, as arise out of the Earth, hauing receiued some tincture from Minerall (bee it Salt, Sulpher, Lead, Niter, Allume, Iron, Copper, Auripigment, Gold, Siluer, &c.) so the water is qualified. But when, and howe to Bathe in the same, I referre you to Doctor Turner, or any other Writers, who best vnderstand the Nature of our Bathes, S. Anne of Buckstone or others. Onely this for the present, I conceiue that the Body bathe not in them, till the same be first reasonably euacuated; and that the Bathinge bee but a little, and then a little more, with due discretion that it exceed not the due strength of the partie.

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As for Bathes Artificiall, they be such as be compounded either of Water, and Minerall, or of Water and Herbes. Of Water and Minerall, as when vnto Water is added Allum, Sulphur, Vitrioll, &c. or some of them. And the same so handled and prepared by the helpe of fire, or other heat, as they become equall (if not farre Superiour) to the former, which bee naturall.

The other sort of the Artificiall, consisteth of water (be it that of the fountaine, or distilled water of Roses, Cammonill, Bitony, vinegar or the like) and of Herbe, bee it Leaues, Flowers, or any other part, And these also prepared artificially by fire. Which how farre they excel the common Syntments, Plasters, and Cere-cloathes, in such cases grievous, occasioned by Winde and running Humours, (provided the same seeds of euill be first ripened and so fit to be mooued) I and some others haue had comfortable experience.

But in these Similitations, so well as in all others, one order would bee had of Diet; least whilst one euill is a remoouing, another supply his place. For as it is the fashion of a lesser euill, to ioyne himselfe vnto a greater (and know wee not, that to fall out in Common-weales, as the Digladiators repaying to Catilene) so

in winde and humoyall grieuances, heed must be taken, that wee adde not more winde, or feede up such humors; For else wee but worke against the winde and tide, which (thzough our owne default) multipliyeth vpon vs. Where- to I could (with Paracelsus adde) that that sometimes the Chirurgians breath (after some thing he hath eaten) doeth further infect some lozes, and multiply their grieke; as Apice (it Plinie speake rightly) coureane by licking one another.

SECTION. 12.

AS for the number of diseases you are to worke vpon, O Lord, they be more then I can tell how to number; not vnlke to the number of our sinnes, which bee more then the hairees of our head. Let me but nakedly enumerate some, as they lye in the Institutions of Leonhartus Fuchsius.

Belonging to the Head, be, Alopecia, Ophiasis, Tiria, Caluitium, Porrigo, Furfures, Pediculatio, Achores, Tinea, Favus, Cephalalgia, Soda, Cephalaea, Hemmcraniam, Vertigo, Vstio, Solis, Sira- asis, Phremitis, Sopor, (vnder which be contat- ned, Coma, Catalepsis, Carus, Lethargus, Apo-

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plexia,) then Ephialtes, Epilepsia, Paralysis, Spasmos, Tetanos, Mania, Melancholia, Delirium, Licanthropia, Eroticus furor, Tremor, Catarrhus, Raucitas, &c.

Belonging to the eyes, bee Atrophia, his contrary, Epiesmos: then Strabismus, Myopiasis, Nictalopia, Ambliopia, Epiphora, Raxis, Paralysis, Taraxis, Ophthalmia, Chemosis, Pterigion, Phlietane, Bothrion, Cœloma, Argema, Epicauma, Achlis, Nephelion, Pyosis, Carcinoma, Vnearum vitia diuersa, Mydriasis; with his contrary Phthisis, Hypochysis, Glaucoma: then Angulorum vitia diuersa, cum multis alijs.

All this while, I haue sayd nothing of the Eyebrees, of the Eare, of the Nose-thrills, of the Face, of the Teeth, nor of the Mouth; then what an Head is here? Nay, if we should take account of all the sorts of diseases belonging to the whole Bodie, how many would they be? And yet against all these, the Physitian must march, and labour thereof to cleanse the Bodie; as Hercules did Augeas stables.

But if I speake freely what I read, then all diseases of Mans bodie; may (as so many impotent Souldiers) bee diuided into foure Bands, and so each Band haue his Generall Head to lead him.

Captaine Leprosie, hath vnder him (as
Senerine

Scurine and others note) Ulcer, Itche, Scab, Alopecia, Scurffe, Scales, Schistures, Skinf-soulelesse, Wheales, the Dead-cuill, with all of that Affection.

Under great Ob (I meane the Gowte; 2 Whom Plinie supposeth to bee but a new disease, because then it had no Latine name) doe march the Chollicke, Raynes-griefes, Dog-appetite, Unnaturall appetite, Teeths-grief, Running Humours, Fluxes, Cephaea, Hemicraea, with the like,

Under the Epilepsie (or Falling Sicknes) doe march Catarrhes, Palsies, Heart-beatings, Crampes, Braine-giddinesse, Melancholie, Apoplexie, Hoother-suffocations, with all of that fashion.

Under the Dropfie, doe march Apostems, Jaunders, Enill-digestion, with the like. And it may bee, all sorts of Feauers. That I say, (And it may bee) it is because no small Contention is, of what wicked Humour, or Blood, the Feauer commeth.

The Galenists define a Feauer generally to bee A preter-naturall heat, flowing from the heart, diffused through the whole Bodie, by the Arteryes and vaines, to the hurting of the bodyes actions.

Chymists againe doe say, that the Galenist

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may aswell say, that a Fever groweth from a
Preter-naturall Colde, seeing a cold-shaking,
in Intermitting Feavers goeth before the
heat, with moze grievance, then the heat. And
therefore they conclude him to have other
Rootes and Causes, as Sulphurous-niter
kindled, &c.

Plato in Timæo (to whom I attribut much,
for the sake of Socrates sayth) When as the
Body languisheth through the Excesse spe-
cially of Fire, then the Body laboureth of a
continuall Feaver. When of the Excesse of
Ayre, then it travelleth of a Quotidian dis-
creet. When with Excesse of Water, then of
a Tertian, because Water is slower then Fire
and Ayre. But when the Body languisheth
through Excesse of Earth, then it travaileth
of a Quartaine.

Others, though moze rare (Iudge you here-
after both foolish) by reason that some Ague
commeth & goeth as fast & the self-same Sea-
sons, have said, that it is some Intelligent
Spirit. Might they not aswell for the like
turnes and returnes of waters too and from
the Sea, say that Tydes bee Intelligent
Spirits?

Now for the Sorites, Doctor Board (of
worship memorie) doth (except my memorie
faile

falls more) reckon by some twentie be sides
the Feaver-linden. And of these, some are sayd
to bee seated in the Bodies Solide partes, as
Hæcica, and Marasmus.

Some in the Humours rotting. All the
humours equally, and then bee is termed Sy-
nochus Putrida: and in respect of some diffe-
rence in the rotting. A Synoch, Acmaſticke,
Epacmaſtique, or Paracmaſticke. But for
rotting of one, bee is termed Syneches or
Continua. More particularly, in respect of
Choler, he is called a Continued Tertian. In
respect of Phlegme, a Continued Quotidian.
And in respect of Melancholy, a Continued
Quartano. But remembering heerewithall,
that all this putrifaction bee Intra vasa. For
if it bee Extra, then generally bee hath the
tearme of an Intermittting Feaver. But parti-
cularly in respect of Choler, bee is named a
Syncere Tertian. In respect of mixture with
Phlegme, a mixt Tertian. For Phlegme alone,
bee is termed a Quotidian Intermittent,
Sweet or bittriated.

Some Feavers againe, are seated in the Spi-
rits; and these generally are termed Epheme-
ra. And if bee abide but one day, then a Sim-
ple Ephemer. But if he holde more dayes, bee
is stiled Synochus non putrida.

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It is any great wonder now, though there be much noise about the expulsion of a Fellow; when as the Physitian arresting him by one Name, hee pleads another: When hee seekes him in one place, hee is lodged in another: And when hee takes him to arise out of one Matter, he ariseth of another, Sed Satis.

SECTION. 13.

Much more I might commend to your obseruation (as that it is the duetie of the Physitian, not to forsake his Patient vpon the Signes of death: But as Sir Fr. Bacon in his Booke of the *Advancement of Learning* vgeth, to attend his Patient to the Death, labouring the mitigation of Paine, facilitating the passage to Death, &c. But occasions cut me off.

Heane time, do you not misreueille (considering what before hath bin pointed at) & Physicke is reputed so easie a Studie; and that the paines of Physitians are so merrily rewarded, whom otherwise Siracides would haue to bee exalted, and (*Enanti mesistanon*) in presence of Statesmen to bee admired: Give place to him (saith he) for the Lord hath created him.

Not

Nor let him depart from thee, for there is neede of him. No; marueile, that *Iesus* the Sonne of *Syrach* saith so; for *Iesus* the Sonne of *GOD* saith; The sicke needeth the *Physician*. And himselfe was a double *Physitian*.

Heere I could play the *Satyrist*, and byte this proude dishonourfull Age, little recompensing any sort of Learning. But I reate to be publique, thinking it to bee more safe and Comfortable not to be heard speake, than toener leene to worke. *O fortunati nimium Agricola!* I care not for being helde a *Clowne*, so I may finish my Age with comfort.

Onely (young Friend) this to you for the present. If you desire the place of a *Physician*; to vse the Apostles phrase you affect, (*Calon ergou*) a good and a sayre worke; honorable, ouerable. And as the time goeth, of more paines, then gaines, or honour.

And such a worke you enter into, as sitting vpon the Earths Center, you haue all the world about you as a Booke to read on: (like to the Arabian, sitting and contemplating amidst his Globe) full of *Wylloxie* and *Pythie*. The Lord for his Sonnes sake, open that Booke to you, that so you may happily become such a *Physitian* as *Homer* defineth in his fourth *Iliade* (*Pollon Antaxios allon*) for

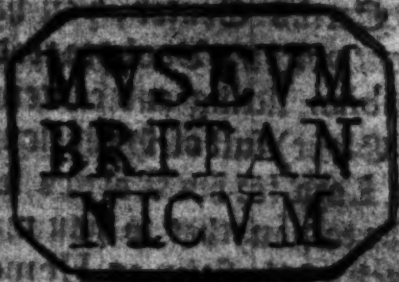
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a man, worthy prelection before many of
them. Amen.

Post Script

Vita brevis, Ars vero longa. Occasio
praecepti experimentum periculosum, Indi-
cium difficile. It is a part of Hypo-
crates his first Aphorisme. Always
remember it, and accordingly take up your
time, and follow your Charge, and at lea-
sure practise. A vertic and rare example of
taking up time to advantage. Let that of
C. Plinius Secundus bee, as it iseth registered
before his Historie of Nature, by C. Plinius
Cecilius, for gooding his sonne Aulus, to the
like Labour. Fare well.

PINTS



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